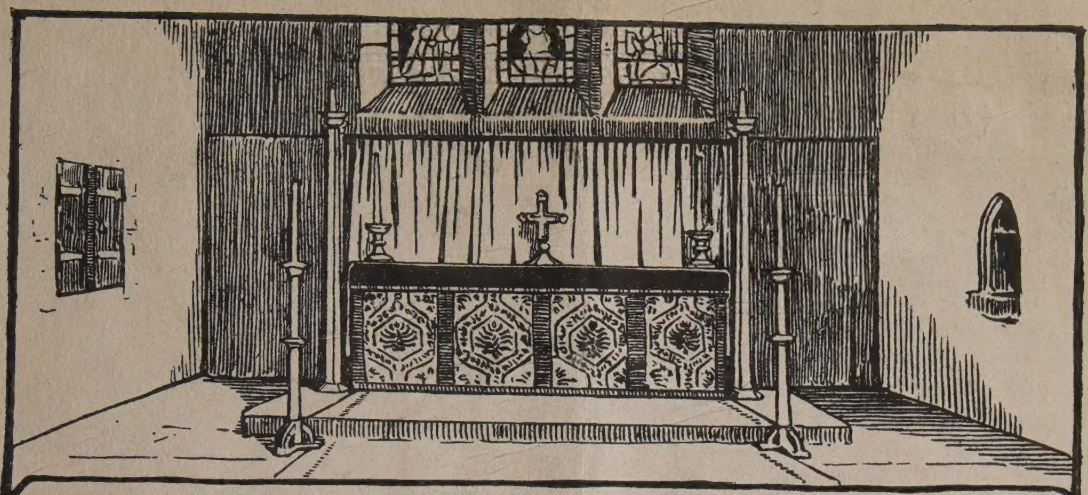

THE ENGLISH CATHOLIC

Quarterly Gazette of the Anglican Society.

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Autumn, 1941.

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PRICE SIXPENCE.

The Anglican Society.

THE OBJECTS OF THE SOCIETY ARE:

1.—To promote and preserve the Catholic Faith in strict accordance with the principles laid down by the Book of Common Prayer.

2.—To uphold and appreciate the English use, both in rite and ceremonial.

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All who are in sympathy with the objects of the Society are invited to communicate with the General Secretary at the above address. The annual subscription for members is three shillings and sixpence, which includes the subscription to the "English Catholic" (2/-).

THE ENGLISH CATHOLIC.

The Quarterly Gazette of the Anglican Society.

AUTUMN, 1941. **Vol. 13. No. 47**

THE PRESIDENT'S NOTES.

The Annual Meeting of the Society was held on July 9th at St. Edmund Hall, Oxford, by the kind permission of the Principal.

The main business before us was the examination of the Society's finances. This revealed a situation which, although at present unsatisfactory, showed signs of improvement, owing largely to the care and economy of our Secretary and Treasurer.

It is essential that "The English Catholic" should be maintained as at present, and in order that this can be so I would ask all members to pay their subscriptions as soon as possible. I need hardly add how greatly we should welcome additional donations, however small.

It was satisfactory to learn that the membership of the Society had increased during the past year. Members are clearly of the opinion that the need for the Anglican Society is as great as ever. May we appeal to all who share our outlook to give us the support of their membership?

H. ADEANE BYARD.

THE ANNUAL MEETING.

The sixteenth Annual Meeting of the Anglican Society was held (by kind permission of the Principal) in St. Edmund Hall, Oxford, on Wednesday, July 9th, 1941. The General Committee met at 11.30 a.m., and the afternoon meeting took place at 2.30 p.m.

Owing, no doubt, to transport and other war-time difficulties, the attendance was small, and fifteen members were present at 2.30 p.m. The minutes of the previous meeting were read and approved. The President then moved that the Society express its sympathy with the Revd. N. B. Page, Vicar of St. John's, Red Lion Square—our host on so many previous occasions—in the grievous loss of his beautiful church through enemy action. This was formally seconded and carried unanimously. He then called upon the Literary Secretary to make his report.

Dr. Moss reported that he had done his best by personal contacts and by correspondence in the Press to further the Society's work, and gave an account of the steps he had taken to assist Canon Daniels of the American Branch in his establishment of the Society's booth at the General Convention in Kansas City, the success of which was reported in our Spring issue. The report was adopted, and the President then called upon the Hon. Editor to report on his work.

Mr. Blanchett said that he had ventured slightly to broaden the interest of the *Quarterly*, while at the same time maintaining a due preponderance of matter directly concerned with the Society's aims. His policy was largely dictated by the articles he received for publication, and he asked members of the Society to bear this in mind. His report was adopted with an expression of thanks for his very able work on the Society's behalf, and the General Secretary was next called upon.

Mr. Timms reported that during the year under review (1940), seventeen members had joined the Society, while there had been eight losses by death and resignation, making a net gain of nine—a not unsatisfactory result under the circumstances. As instructed, he had caused Dr. Moss's pamphlet on "English Catholicism" to be reprinted, and it was proving of great help in explaining the Society's standpoint. This report was adopted, and he was then called upon to report as Hon. Treasurer.

Here, he was sorry to say, a very serious state of affairs was revealed. When taking over the office of Hon. Treasurer in August, 1940, it appeared as though our finances were in a healthy condition, for there was a comfortable balance in the bank of approximately £70. But examination of the books revealed that we had actually been working at a loss for several years past, and matters had been brought to a head this year owing to a number of necessary, but abnormal, expenses, which reduced the balance almost to vanishing point. What might be called the "normal deficit" amounted to £12

7s. 6d. for the year, and unless subscriptions and donations greatly increased, a similar deficit would occur annually, resulting in fast-approaching bankruptcy. The number of subscriptions received had progressively declined from 266 in 1932 to 128 in 1940, and while this present year (1941) had shown a turn of the tide, numbers were still far too few for financial soundness. After a number of appeals for prompt payment of subscriptions, he was about to make a rigorous revision of the list of members, removing the names of many who had been receiving the *Quarterly* without payment for several years ; he had made stringent economies in printing and postage wherever possible ; and though he had, before becoming acquainted with the financial position, accepted one annual payment of the honorarium due to him as General Secretary, he must obviously beg leave to decline any further payment for some time to come. He asked the meeting to advise him with regard to the finances of the Society.

After discussion, it was apparent that the only satisfactory way out of the difficulty was the obtaining of new members, and it was suggested that an appeal be made to each member to obtain one new subscriber, for this would effectually solve the problem. The President remarked that he had found that the display of the *Quarterly* in the church tract-case gave surprisingly good results, and commended this method of propaganda to others. The Hon. Treasurer's report was adopted.

Mr. Chas. Simmonds of Reading was elected as Hon. Auditor for the year.

It was proposed by the Revd. G. O. Apthorp, seconded by Mr. F. C. Eeles, and carried unanimously, that the Quarterly Meetings of the Executive Committee be in abeyance for the duration of the war, and that an Emergency Committee be formed, consisting of the President, the General Secretary and Hon. Treasurer, the Literary Secretary, and the Hon. Editor, to conduct any necessary business arising before the next Annual Meeting.

This concluded the business, and the meeting then heard Dr. Moss (in the regrettable absence of the author through illness) read an extremely interesting paper by Mr. S. Royle Shore, which is reported at length elsewhere in this issue—see "Recent Discoveries and the Church Courts."

The meeting closed at 4.15, after a vote of thanks had been made to the Principal of St. Edmund Hall, for allowing the Society the use of the Hall.

RECENT DISCOVERIES AND THE CHURCH COURTS.

The Church of England does not possess a judicial system which commands general respect. Until 1832, appeals from the provincial courts of Canterbury and York were sent to a special court, appointed for each particular case. It was called the Court of Delegates, and its decisions, which were given without reasons, created no precedents, and did not bind the provincial or diocesan courts in subsequent ages. In 1832, the powers of this court were transferred by Act of Parliament, without any consent by the Church, to the Privy Council, and in the next year to the Judicial Committee of the Privy Council. The judges in the provincial and diocesan courts regard the decisions of the Judicial Committee as binding on themselves. But the Judicial Committee has made some notorious decisions, which are theologically, historically, and liturgically unsound : and a very large number of the clergy has long held, that since the Judicial Committee is not a Church court, and was given its ecclesiastical jurisdiction without the consent of the Church, its decisions have no moral or spiritual value ; and that since the genuine Church courts, both provincial and diocesan, regard themselves as bound by the decisions of the Judicial Committee, their judgments, on certain subjects, have no moral or spiritual value either.

The decisions of the Judicial Committee which originally gave most trouble were the Purchas Judgment (1871) and the Ridsdale Judgment (1877), but since the Lincoln Judgment of 1890 these cases have not been so prominent, except as to the Vestments, with which the Lincoln Judgment did not deal. Much more insidious is the case of Westerton *v.* Liddell (1857), backed up by Martin *v.* Mackonochie, which laid down the present interpretation of the Acts of Uniformity, the formularies, and the rubrics, (particularly the Ornaments Rubric) ; this is quite contrary to the early judicial outlook, and is now, from modern knowledge, quite untenable. Because the decisions of the Judicial Committee are held to be binding on the Church courts, these four

judgments, though generally ignored, are regarded by the lawyers as still in force.

It has lately been discovered that the Acts of Parliament, which transferred the powers of the Court of Delegates to the Judicial Committee, require those powers to be used precisely as they were used by the Court of Delegates. This fact has been ignored for 100 years ; but it seems that the judges in the provincial and diocesan courts are wrong in supposing that they are bound by the Purchas and Ridsdale Judgments, and other decisions of the Judicial Committee. If this point can be legally proved, the Church of England will recover the full use of her own courts. Questions in dispute will no longer have to be settled by particular bishops, on such administrative authority as they possess, but will be able to be decided by Church courts untainted by the control of the obsolete and unjustifiable judgments of the Judicial Committee.

Besides this, many other decisions have been made, which place the Ornaments Rubric in a different light. It has been shown that the first Act of Uniformity, which gave the " authority of Parliament " to the 1549 Prayer-Book, was not signed by King Edward VI till the third year of his reign had begun. Therefore the ornaments which the present rubric sanctions are those which were in use before the 1549 Prayer Book, when the Latin rite was still in possession, subject to the changes made under the Act of Parliament of 1539. And this, as further research has shown, agrees with the intention of the Elizabethan Settlement. The stripping of the churches which was carried out by the Elizabethan bishops, (many of whom had been exiles under Mary, and had come back with Calvinist ideas), was illegal.

The principle that " omission is prohibition," on which the Judicial Committee based its decisions, is now known to have been quite unrecognized in earlier times. For instance, in 1574 a Puritan clergyman was prosecuted, because, when the consecrated wine was exhausted, he continued with unconsecrated wine, instead of consecrating more. He pleaded that there was nothing in the Prayer-Book requiring him to do so (for the present rubric, which orders a fresh consecration, only dates from 1662). Nevertheless he was imprisoned for a year ! Another case, decided in 1628, in which Cosin, afterwards Bishop of Durham, was the defendant, and which seems to have been unknown to the Judicial Committee in the Victorian age, shows that " omission is prohibition " was not then accepted by the courts. (See Frere, *Principles of Ceremonial*).

Another recent discovery is that the " Advertisements " of 1566, regarded by the Judicial Committee, in the Purchas and Ridsdale Judgments, as the " further order " taken by Queen Elizabeth under her Act of Uniformity, and therefore superseding the Ornaments Rubric, were merely a temporary expedient employed by the bishops to curb the lawlessness of the extreme Genevan party, and had nothing to do with either Queen or Parliament.

Many other similar discoveries have been made, but these are the chief ones.

It may be asked why we should concern ourselves with these things ? Nobody pays any attention to the decisions of the Judicial Committee. Why not let sleeping dogs lie ?

In the first place, we owe it to the memory of the early Ritualists, who by their persecution and imprisonment won for us the freedom which we now enjoy, to show, if we can, that they were right, and their persecutors wrong, even by the civil law to which those persecutors appealed.

Secondly, we ought not to break the civil law unnecessarily, even in matters with which, we may think, the civil law ought not to concern itself. If we can bring to an end the dispute between the clergy and the lawyers, we ought to do so.

Thirdly, it is important to show that the Elizabethan Settlement was not Calvinistic, and that, as we of the Anglican Society have always maintained, the Church of England has a definite ceremonial law of her own, which ought to be observed, and not neglected in favour of foreign customs, whether from Rome or from Geneva.

All these questions are at present subject to dispute ; they can only be settled by a test case. What is proposed is that the binding character of the Purchas and Ridsdale Judgments, and other similar decisions, should be tested by a friendly suit, which, if successful, would make it possible to have the questions decided by these judgments tried again, in the light of fuller knowledge and a wider outlook.

REUNION NOTES.

That all Christians should write on a common platform for moral and social ends is wholly desirable; and it is a welcome novelty that Cardinal Hinsley should have allowed his people to join with other Christians in the Lord's Prayer. We may perhaps observe, that this could hardly have been possible but for the Church of England. It is difficult to imagine that it would have happened, if Cardinal Hinsley had been confronted only with Presbyterians and Congregationalists.

At the same time, this movement needs watching. We all respect Cardinal Hinsley, but he is not his own master. We observe that President Roosevelt laid down complete religious freedom, for every man to worship God in his own way, as necessary to a satisfactory peace. The Pope only demands freedom of worship for those of "the true religion." He has concluded a concordat with Spain, according to which, it is reported, the provision of the 1851 concordat is revived, that the Roman Catholic religion is the only religion allowed in Spain. We remember that the concordat between the Vatican and Yugo-Slavia, negotiated by Prince Paul, but rejected through the opposition of the Orthodox Church, would have given the Roman Communion, though a minority, a more privileged position than any other religion. We must take care, therefore, that the Romanists do not make use of this movement to increase their influence over our people; there are ecclesiastical quislings among us who will play into their hands. We cannot forget that the Pope himself is a dictator, and an Italian; that benevolent dictators are still dictators; and that broad-mindedness in dealing with dictators is often disastrous.

We ought to remember constantly in our prayers our fellow-Christians who are under the Nazi yoke. The Greeks, in particular, are said to be faced by real famine. There seems to be evidence that though the governments of Roumania and Bulgaria agreed to join the Axis, the people do not necessarily support their governments. (The Roumanians in London have now a centre of worship of their own at St. Michael Royal in the City). The government which has made Strasbourg Cathedral the head-quarters of the local Nazis, and which has persecuted both Romanists and Protestants as it has, can no longer pretend to be anything but hostile to the Christian religion, with any chance of being believed. Let us also remember our friends in Finland, and the Baltic States. Their position is peculiarly difficult; before we condemn them for siding with Germany, let us ask ourselves what alternative they have, and let us remember that Russia has been the enemy of the Finns for centuries.

The Assyrian Patriarch writes that he has been very busy organizing his people in America, but has only scratched the surface of what has to be done. They have been there for two generations, but have never had any church organization, or a sufficient number of priests. He has already founded two parishes with priest and church, where before there was nothing at all. He has travelled 20,000 miles, receiving a warm welcome everywhere from Christians of all denominations; and he has addressed the General Convention of the Episcopal Church, and preached in New York Cathedral and many other churches.

When the Iraqi rebels under Rashid Ali attacked Habbaniyah, the garrison was composed of Assyrians, who defended it, with some loss. If they had not been there, or had not been loyal, the fort would probably have fallen, and the difficulty of suppressing the rebellion, and therefore of driving the Axis influence out of Syria as well as Iraq, would have been much greater. Let us hope that this service will not be forgotten by the British Government. The Assyrians must not be left out of the peace settlement this time.

C. B. Moss.

"EIGHT AND ELEVEN," OR THE PARISH COMMUNION?

By T. B. Scrutton.*

(By kind permission of the Guardian.)

One of the many surprises of our Church life is the extent to which zealous Anglicans ignore the Prayer-book. In hundreds of parishes where an active priest is backed by keen layfolk, we find Holy Baptism administered in an empty church as a

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purely domestic function; no Litany on Wednesdays or Fridays, or even on Sundays; no week-day offering to God of Morning or Evening Prayer. Perhaps the most surprising neglect is of the rubric in the Communion Service which, after the Creed, orders: "Then shall follow the sermon"—not "a sermon" but "the sermon," none other being suggested during Sunday worship. The reader may recall how on first discovering this rubric he wondered: "Why does our good vicar do nothing about this?" If next he worshipped in a church where the rubric was obeyed, he perhaps wondered why the people did not communicate. Questioning, he was told that the worshipper was supposed to have "made his communion," fasting, at an earlier service, and was attending at the later service for "worship and instruction." Thus, in one church the order of the Prayer-book is ignored, and in the other the words "Do this" are violated in the omission by the great bulk of those present of the central act done—reception.

Each of these omissions can be explained historically. Few will defend either except as a second-best. Past history excuses both if the Sunday morning plan of "Eight and Eleven" is assumed. To challenge this assumption is daring but urgent. "Eight and Eleven" stands for a dead past. It suited a leisured class revolving majestically around the two fixed points of breakfast at 9 and luncheon at 1.15 . . . got ready and cleared up by someone else. That class was growing smaller for years before this war ended it. The tradition will die slowly that the proper hour for Sunday morning worship is 11, plus 8 for the extra pious. But it is already a mere tradition, which would never occur to people free to plan their Sunday afresh. People of all ages and classes now get up early all the week and add Home Guard, A.R.P., and fire-watching to their daily work. For good or ill, much of Sunday is spent in parades, on allotments, or in recreation. To insist on offering "Eight and Eleven" to this generation is to lay a heavy burden on their loyalty.

Nor has "Eight and Eleven" a good record in a matter so vital as the turning of confirmation candidates into communicants. This may be tested in any "well-run parish" by turning up the confirmation register of the past five years and asking how many are now regular communicants. And it is not hard to understand why an adolescent with (almost certainly) no home-backing should wilt in the atmosphere of 8 a.m., with a number of good people each taking a different pew, each "making my communion," each smothering great words with genteel murmurs, and never joining in one shout of excited loyalty. If, further, the poor child is advised to attend once a month, he is given a firm push down the slippery slope.

Thus, more than one strong force presses us to make the revolutionary change to the Parish Communion. Let no one doubt that it is revolutionary. It will probably be right to have another service of the traditional kind for those who cannot come to the Parish Communion; but all will be asked to come to the latter, giving up their old habits. People used for years to the quiet of the 8 o'clock service or to High Mass may find no difficulty in fitting into the Parish Communion. But some may find the process painful, and may need much encouragement to persevere for the sake of the brotherhood. For the emphasis of the service, in its manward aspect, is especially on brotherhood—fellowship in offering—communion. We humbly seek to be no mere collection of individuals each "making my communion" but (to quote Father Hebert's opening sentence in *The Parish Communion*) "the assembly of the Christian community for the worship of God." We are there not chiefly because that time suits us best of several offered that day, nor even because that service appeals to us more than another. We are there because at that service the parish is making its great offering of worship and we are members of the body.

In detail the service may vary greatly. There seems no reason why it should not be adopted in any parish, whatever its ceremonial practice. The Prayer-book orders the sermon, and explicitly allows the singing of the great acts of homage and praise. Hymns are not objected to in any church. I think it vital to avoid a surpliced choir, which in fact tends to silence the people. The worshippers must at all costs be kept from scattering over the church. Any musical instrument (we find a grand piano best) must be used to accompany and not to overpower. We always use Merbecke, which is cheap and easily learnt. But there are other good and simple settings. Much help will be found in *The Parish Communion*, edited by Father

Hebert (S.P.C.K., 1937, 7s. 6d.). This book assumes the fast before communion, but I see no reason why those who ignore the fast should not adopt the service.

In most parishes the time chosen is about nine, but this is no fixed rule. Certainly this time is welcomed by workers who get up early each week-day, and after Sunday worship are glad to get out into the air. Certainly also it eases the way for that delightful further act of fellowship, the parish breakfast. This is more easily arranged in some parishes than in others, but there are few where goodwill cannot provide it somehow. It helps greatly both in solving domestic problems and in strengthening fellowship. Having an ancient church with no modern conveniences and no nearby hall or school, we borrow a small café, from whose manager we get much help. For 6d. we give a breakfast which draws more customers than our 5d. pre-war meal. Local conditions vary so much that I will give only one hint—small tables encourage cliques.

The breakfast, as well as the service, will greatly help the young, and especially the confirmation candidates, to get firmly attached to the church. But people of all ages and kinds will be roused to new heights of Christian comradeship and devotion to our Saviour. No parish must expect a full growth in a fortnight. Plan for ten years ahead and be patient. Bring your confirmation candidates and their friends. Pay no heed to the croakers who moan : " You will never get people at nine." They will eat their words soon enough. Invaluable help will be found in Father Hebert's book, and especially a strong insistence on the Parish Communion, not merely as producing this or that result, but as the true and right way of offering the worship of the Christian community according to the voice of the Church of England as recorded in the Book of Common Prayer.

PARADOXES OF THE PROPHETS.

John Neville Figgis, the Cambridge historian, is reputed to have said that in examining for historical tripos, he never gave any marks for facts, but only for ideas and theories.

The following is not a recitation of the facts of the prophetic messages of the Old Testament, but a theme with regard to the development of thought amongst the Prophets. It is this—that each Prophet got hold of a truth about God, but never the whole truth, and it was the ministry of succeeding Prophets to find out other truths ; and in that way they enriched and developed the revelation of their predecessors. But the development very often was expressed in the form of a direct opposite of what had already been stated about God. This did not mean a contradiction, it simply meant that only by a paradox can the complete truth be expressed.

On the other hand, the development was virtually sometimes made by a conscious expansion of a former revelation. Let us take an instance of the former, that is, the advance by a stating of the direct opposite.

Moses was a Prophet, and he saw God as an elemental God, the God of Sinai, the God of the mountain, the God of cloud and fire, the God of the storm, the God of the earthquake.

And that idea of the elemental God persisted for some considerable time. Elijah in his combat with the priests of Baal sees to it that the centre of action should be a mountain. He confronts them on Mount Carmel. The sequel of this scene is very interesting. To move him out of his depression, he is bidden by God to go to Horeb, the Mount of God, the scene of the Mosaic Theophany.

He goes, and there he waits upon God. There was first of all a great and strong wind. But God was not in the wind. After the wind, there was an earthquake, but God was not in the earthquake. After the earthquake, a fire, but God was not in the fire. And then—a still, small voice.

Here is the discovery—a still, small voice. He gets a new conception of God. He finds that God's normal ways are the ways of gentleness and peace.

The reaction is definitely the reaction of opposite, but it is not a contradiction, it is a complement.

In the theophany of Pentecost, we find the two things meet again, fire and wind, and the still, small voice.

" And His that gentle voice we hear,
Soft as the breath of even,
That checks each fault, that calms each fear,
And speaks of Heaven."

The sense of awe, as well as the sense of

the tenderness of God are necessary to the complete knowledge of God's nature. God, the all-merciful, was first revealed as God, the all-terible.

At the time of the Judges, the God Yahwe is conceived definitely as the God of a limited country; his sovereignty does not overstep the boundary of the land of Canaan. Even later than that, it was David's complaint when he was exiled—"They have driven me out . . . that I should not cleave to the inheritance of Yahwe, saying, 'Go and serve other Gods'." To be driven out of Palestine was to be driven out of Yahwe's country, and it involved the worship of some other God.

In the prophecy of Amos, there is a development. Amos insists that God is not the God of a country, but the God of the Universe. "Have I not brought up Israel out of the land of Egypt and the Philistines from Kaphtor and the Syrians from Kir?" and in what now stands at the beginning of his writings, there is a series of condemnations of the surrounding countries because they have not acknowledged the sovereignty of Yahwe. Thus, the tribal God has become the universal God. Monolatry now becomes Monotheism.

Again, in the time of the Judges, God was conceived very much in the light of an Eastern Despot. He was the God of Hosts, the God who gave victories to the armies of Israel. He was the God who, having adopted the nation, protected it against all outside enemies. Religion was conceived very much as a palladium; it had no moral content. It was the great ministry of Amos to give what is the opposite truth. "You only have I known of all the families of the earth, therefore will I"—not protect you, but—"punish you for all your iniquities." Privilege means responsibility. God is a moral being, and his worship has to be moral. And failure to act on moral principles in the light of the knowledge of God, brings not protection, but punishment.

The God of Amos, therefore, is conceived as a God of Justice, and the emphasis throughout is on the stern *righteousness* of God. Amos was a rough countryman, who lived a hard life in the wilderness, and when he saw the luxury and demoralisation of the town-people, he was moved to pronounce God's judgment.

Twenty years after, Hosea made an added contribution to the conception of God by an apparent opposite. Through the tragic circumstances of his own life, through the unfaithfulness and desertion of his wife, and later by his going out to seek her and bring her back to his home, and ultimately by his absolute forgiveness of her guilt, he is made to see that forgiveness has come from God. Yes, God must punish, but he can forgive. He is the God of mercy. Hosea is the first to preach the great truth in all its implications—that God is a God of love.

This is not a contradiction of Amos, but a declaration that in the righteousness of God, there is mercy *as well as* justice.

Further back, I pointed out that Yahwe was a terrestrial God. He was even, in some peculiar way, associated with the very soil of the country, so that when Naaman, after his startling recovery, vows to worship Yahwe, he asks for a load of soil, or, as he puts it—"A two mules-burden of earth" to build an altar in his home, the idea being that he can only worship on Canaanitish soil.

In the teaching of Isaiah, we get the very opposite of this conception. "In the year that King Uzziah died, I saw the Lord *high* and *lifted* up." The terrestrial God has become the heavenly God; the God of the soil the transcendental God, worshipped by the hosts of Heaven. The very term "Lord of hosts" has now attained to a higher and a greater meaning; he is the God of all the powers of the *heavenly* world. Isaiah's conception marks a very great advance. He associated for the first time the idea of holiness with God. God was holy because he was far and away above ordinary life and mundane matters, infinitely separated above all human limitations, weaknesses and sin.

But the sense of the aloofness of God brought depression, and has to be countered by another discovery—but of that later on. Here I must take Micah's contribution.

In the prophecy of Micah, we have a development in the idea of God in his relation with men.

"He hath showed thee, O man, what is good, and what doth the Lord require of thee but to do justly, and to love mercy, and to walk humbly with thy God?"

In the first two requirements, Micah is probably conscious of his indebtedness to others, to Amos for the first, and to Hosea for the second, but he has a contribution of

his own to make—" to walk humbly with thy God."

In a Christmas broadcast by our King, a figure of speech was used which made a very great appeal. He made a quotation about putting your hand in the hand of God, and much interest was shown in its authorship. I would claim that the origin of that idea is to be found in Micah's theme—" to walk humbly with thy God." He insists that there must be not merely a love of justice and of merciful dealing, but there must also be identity of mind and purpose, so that men may walk hand in hand with God. But now the walk is not a march with the Lord of hosts into battle, but humbly and quietly in the pursuits of peaceful avocations.

Now let us come to the reaction to the idea of the transcendental God of Isaiah.

The prophet Jeremiah gives a development of the idea of God by an exact opposite. While he would acknowledge God as the God of High Heaven and the God of Holiness, it was his ministry to insist that God could condescend. He was the first to point out that God is so great that he could dwell in the human heart. The prophet Jeremiah completes the conception of Isaiah that God is a transcendental God by insisting that he is an immanent God. " I will write my laws in their hearts, and they shall be my people, and I shall be their God." He brings God down from Heaven.

Again, hitherto the God of Israel has been the God of the Nation, so far removed from humanity that he did not deal with anything smaller than the Nation as a whole. He was too great to take notice of individuals. The individual had always been absorbed and lost in the community. It was the ministry of Jeremiah (forced, as he was, to live in the midst of terrible isolation, practically alone in the world), to realise for the first time and to proclaim that God is a God of the individual. He taught that God, so far from being too great to attend to details, was so great that he could attend to them with infinite care.

While Isaiah saw God, as it were, through a telescope, Jeremiah's instrument was the microscope, and he became the first exponent of personal religion. He proclaimed that God was the God of every single, separate, isolated individual and he became the first champion of the rights of the individual. Modern science teaches us that the infinitely small is just as marvellous as the infinitely great. Jeremiah taught this 2,500 years ago.

Again, in Jeremiah we have another very great reaction. The religion of Israel was a religion based upon a covenant written on Tables of Stone. The terms of that Mosaic covenant had been ignored and very much forgotten in the course of the monarchy, and its enactments had been broken again and again on the human side, but in the reign of Josiah there was the discovery of the Book of Deuteronomy, which was the result of the re-editing of the Mosaic code, and the adaptation of it to settled agricultural life.

It seems that the prophet Jeremiah had accepted the reforms and had even, at first, given them his blessing. But, as time passed on, he saw that a religion based upon a book was bound to fail—that a written covenant, as long as it was that and nothing more, was practically worthless, even though it was graven on durable stone. And he goes on to say one of the boldest things that a Jew ever uttered to his nation, that God would abolish the sacred covenant that he had made at Sinai, and substitute a new one.

Jeremiah made the discovery that there should be a new covenant written in the hidden depths of the heart, not with the nation as a whole, but with each single, separate individual. To him, the incentive to right conduct must come from God within us, and not from an exterior code. That new covenant was made actual by our Lord himself, six hundred years afterwards, when He gathered His Disciples in an Upper Room, and took a cup, and when he had given thanks, gave it to them and said—" This is my Blood of the new Covenant, which is shed for you and for many for the remission of sins."

It was a truth of tremendous import that Jeremiah thus discovered, but it was not the whole truth. The Church is learning to honour that Covenant of the Altar more and more, but the ministry of the Word is assuredly an integral part of Christianity.

Now, I want to refer back to Jeremiah's teaching, that God is a God of the individual. This teaching was taken up by Ezekiel, who insisted on this doctrine in the clearest terms, but at the same time contributed an advance in the conception of God. It was not *his* destiny to exercise his ministry in isolation, but among his fellow-exiles who had settled in Babylonia,

on the banks of the canal of Chebar. His ministry was to shepherd and keep these people together, and keep alight among them, the flame of the Jewish religion.

Thus Ezekiel became the prototype of the Good Shepherd, and that little flock became the prototype of the flock of the Christian Church. Ezekiel taught that while God was the God of the individual, yet the individual would discover God more easily and serve God more satisfactorily, if he were a member of a sacred community. Ezekiel was the first to preach and promulgate God as the God of the Church. And he taught that the Jewish Church must be organised with Priests and Levites as its official representatives, and with fixed calendar, etc.

The Church of the Jews, however, when restored to Jerusalem became an exclusive Church. Nehemiah, after restoration, built (we are told) a wall round Jerusalem, and that wall became a symbol of the exclusiveness of the sacred community.

The prophet Isaiah II had set it forth as a chief part of Israel's mission to be a light to the Gentiles, proclaiming the knowledge of Yahweh. For this, Israel's wonderful discipline had been intended. But on its return from exile, instead of accepting this missionary ideal, it had jealously shrunk into itself, become hard, narrow and exclusive. The heathen had come to be viewed as an evil and hostile power, whose contact brought defilement, and whose destruction or subjugation would be one of the brightest elements in the Messianic rule. Against this flinty-hearted Judaism, which saw in the heathen only fuel for God's wrath, the Book of Jonah is a protest of the most beautiful and most powerful kind.

Jonah, himself, is made by the writer to represent this hard, narrow, exclusive spirit of the Jewish Church, but, by the writing of this Book, the author points out that God is a God of a missionary Church. The heathen were not meant for fuel for God's wrath, but were the objects of God's love. Yahweh is the God of the great Pagan world, which is symbolised by Nineveh. He was the God and Father of thousands of little swarthy children in Asiatic compounds. Indeed, this writer knows of a pity of God from which even the humble beasts of the great world are not excluded.

Dr. Peake says, with truth, that "it is nothing less than a marvel of Divine Grace that out of the stony heart of Judaism such a book" (or, as I should say, such a conception of God) "should come."

I would maintain that here we touch the highest advance in prophetic teaching in the Old Testament. No one but a spiritual genius would have dared to finish his essay on the nature of God (for that is what it is) with these words :—"Should not I have pity on Nineveh, that great city, wherein there are sixscore thousand persons who cannot discern their right hand from their left, (that is, children of tender age), and much cattle ?"

I cannot resist a quotation here from Cornill—"With this question closes the last book of the prophetic literature of Israel. More simply, as something quite self-evident, and therefore more sublimely and touchingly the truth was never spoken in the Old Testament, that God, as Creator of the whole earth, must also be the God and Father of the entire world, in whose loving, kind and fatherly heart, all men are equal, before whom there is no difference of nation and confession, but only men, whom He has created in His own image. Here Hosea and Jeremiah live anew. The unknown author of the Book of Jonah stretches forth his hand to these master hearts and intellects. In the celestial harmony of the infinite Godly love and the infinite Godly pity, the Israelitish prophecy rings out as the most costly bequest of Israel to the whole earth."

At the beginning of this paper, I said that a prophet could only get hold of a truth but never the whole truth, but all the truths revealed to the prophets whom I have mentioned to-day, were all gathered up, included and focussed in the teaching of our Lord.

I would suggest that the elemental and the still, small voice, met on Calvary. The stern righteousness of God was seen throughout his ministry.

The transcendental can be seen on the Mount of Transfiguration; the humble walk of Micah in this teaching, "I am the way". The very name of Christ's Church was at first "The Way." The immanent God in the teaching—"If a man love me, he will keep my words and my Father will love him and we will come unto him and make our abode with him."

The inward significance of the New Covenant is brought out at every Eucharist in the last words of the Prayer of Humble Access—"That we may evermore dwell in Him and He in us." The value of the

individual can be seen in our Lord's words to St. Peter—"Simon, Simon, Satan hath desired to have you to sift you as wheat, but I have prayed for thee and when thou art converted, strengthen thy brethren."

The sacred community—the Church—is shepherded by the Good Shepherd—"I am the Good Shepherd" and that Church must be missionary-hearted. "Other sheep I have which are not of this fold. Them also I must bring . . . and there shall be one flock and one Shepherd." Jonah's daring contribution found complete justification. "Suffer little children to come unto me . . . for of such is the Kingdom of God."

In the teaching of the Master, even the least significant and least valuable of even the birds of the air, are mentioned as having value in the sight of God. "Are not two sparrows sold for a farthing? And not one of them shall fall to the ground without your Father." Our Lord was no ordinary prophet preaching fragmentary truths. No. "God having of old time spoken unto the Fathers in the prophets by diverse portions and in diverse manners, hath at the end of those days spoken to us in His Son."

D. Saunders Rees.

THE TACTICS OF ATTACK.

Six months ago I wrote a short article for the *English Catholic* in which I contended that the true vocation of the Anglican Society was to labour for unity—in the congregation, the Catholic Church and especially the Anglican Communion—a unity finding its root and expression in Christian worship; and I strove to show how the declared objects of the Society were directed to this end. Now I believe that the deliberate opposition to our objects within the Anglican Communion is practically negligible even considered numerically, and still less important from every other point of view. Indeed probably the majority of the clergy and of the instructed laity are vaguely with us, but their views lack definition and consistency. Our Society up to the present has not been signally successful in attracting these large numbers of church-folk, nor of giving to their ideas the cohesion and force that they so deplorably lack, so it may not be inappropriate to stimulate thought and perhaps discussion by enumerating some points which we should bear in mind in planning and carrying out our attack. Some of these points will be found to go deeper than mere tactical method.

Firstly, perhaps, we should repeat what was said in the previous article, and emphasize the necessity of respecting the smaller unity while serving the larger. If a man shows little or no loyalty to his local church his plea for loyalty to the Church of England hardly rings true. If a layman is a constant thorn in the side of his priest and then preaches discipline to him, he can hardly be surprized if the priest smiles. If a priest rides rough-shod over the traditions of his congregation, even if they be bad traditions, he can hardly expect them to listen when he speaks of another tradition, which be it never so venerable is still strange to them.

Next, and equally important, is the necessity of a sense of proportion, and before we can show this to the outside world it is necessary that we should cultivate it in our private thinking, and in the internal discussions of the Society. Our conceptions of the nature, channels and functions of spiritual authority are of fundamental importance in the ordering of our lives, and of almost every detail of them. Among other details they may affect the minutiae of public worship. But although we can scarcely call anything unimportant that is connected with the worship of God yet liturgical niceties are among the least important of the fields of action of spiritual authority. If we concentrate our attention upon them we shall bury our main theses under a heap of frivolous and contentious corollaries, and become ecclesiological pedants, instead of the champions of truth.

Closely related with both these points is the necessity for patience. The human mind is slow to assimilate new ideas, and those who are capable of holding opinions of their own rarely change them rapidly. If in a discussion a man ends by accepting one statement of ours which he at first opposed we have done well, and it is advisable to leave the next step till another day, and preferably even to another person. If we continue to press him he will feel that he is being driven, and turn upon us in angry self-defence. Once a man has accepted our main principles we should be in

no hurry to point out minor inconsistencies in his practice, especially as our own ideas of consistency may prove unexpectedly vulnerable when approached from a fresh point of view.

Almost another aspect of the same point is the necessity of control of, or detachment from our own private feelings. There is a particular type of ecclesiastical art that I dislike extremely. I recently visited a delightful little mediaeval church which was spoilt for me by a rood group and other figures in this distasteful style. I am ashamed to confess that I allowed those figures to disturb my private devotions there, and I know that if I had met the vicar—who I believe was a Romanizer—I should have at least been tempted to show my opinion of the ornaments in his church. Yet it is just the display of such feelings that alienates potential friends ; and moreover, if we take our feelings too seriously, especially when our friends share them, there is a danger that we shall dignify our tastes by the name of principles, and so stultify all that we do to propagate our genuine principles.

This again leads on to a danger that is ever-present in debate,—overstatement. Now overstatement has spoilt many a good case, but amongst critical people it is doubtful if it has ever strengthened a bad one. Probably the type of overstatement that members of our Society are most apt to commit is the use of the words ' undisciplined ' or ' disloyal ' in condemning things which have nothing to do with discipline or loyalty, though they may be worthy of condemnation on other counts. For instance, I dislike ' fiddle-back ' chasubles because they are ugly, and lack the associations with past history that are attached to the older type. There is no harm in saying so much. If we go further and say that the taste for them is founded simply on their use in modern Roman churches we are likely to be right, but we may be wrong, and so we weaken the case against them. If we say that because the taste is founded on Roman use it is disloyal we introduce another questionable statement and weaken the case yet further. If we say that their use is a breach of discipline and quote the ornaments rubric, we land ourselves in the absurd position that that rubric forbade developments in styles of art, and our argument becomes ridiculous. Of course in so developing the argument we should have been guilty of some of the other faults mentioned above as well,—lack of proportion certainly, and probably also most of the others.

The whole question of missionary method would of course bear a much longer, deeper and more systematic treatment than it has received in this short paper, but the object of writing it will be fulfilled if it brings home to readers anew the fact that the truths we stand for, and their propagation, are matters of very great importance, worthy to be the subject of our most serious discussion and thought, and our most earnest prayer. N.P.B.

ANCIENT AND MODERN GREECE.

"The Glory that was Greece" (E. A. Poe).

It is a commonplace but perfectly true to say that to ancient Hellas and its gifted people we owe the beginnings of all present-day European culture ; that our philosophy, science, history, drama, rhetoric, art began with and still owe their most vital inspirations to the Hellenic pioneers. But it is a much more wonderful, and indeed an unique phenomenon, that while Latin is the parent of six modern languages, the language which first appeared full-blown in Homer still exists, and is spoken to-day with comparatively little change. The marvellous achievement of Hellas between 500 B.C. and the age of Alexander must not put out of sight the fact that the survival of Greek language and life, after the fall of Constantinople for three and a half centuries until the renewal of Greek independence, is a supreme witness to the tenacity of Greek culture and is equally wonderful. What Professor Jebb wrote in 1877 has been justified : " Liberated Greece had first to organize education : the next impulse was to make up lost way by translating foreign books into Greek. During the last fifty years Greek writers have contributed to almost every province of letters, especially to Philology, Archaeology and History : and there is good reason to hope that the literature of Greece—in its recovered vigour still young—will continue to enrich the language that it inherits."

But we are living to-day in an age of

revolt. What was good enough for our fathers, is widely rejected by this generation, and the utmost efforts are being made to prevent young Britons and Americans from profiting by their heritage. Yet there is no substitute of equal value for the old classical education. To proscribe the study of Greek and Latin by the young will certainly end in creating among them a burning desire to acquire some knowledge of those languages and literatures, all that is best in Latin coming as it does from a Greek source. Natural Science itself has to go to Greece for its nomenclature; modern literature is barely understood without some tincture of Greek; modern art can never diverge entirely from Greek standards without loss. It would of course be absurd to prevent young students from following each his own bent; but it still remains true that he to whom the names of Homer, Sophocles, Plato, Aristotle signify nothing, cannot be a fully educated and equipped man.

In the great words of Isocrates: "Athens has brought it to pass that the name of Greek should be thought no longer a matter of race but of intelligence, and should be given to the participators in our culture rather than to the sharers of our common origin." It is then gratitude as well as sentiment that constitutes the Philhellene; and it is with no ordinary feelings that the English traveller to-day visits Athens, Marathon, Delphi. While a visit to Antioch, Ephesus or Alexandria may depress him, he feels the better for having trod in the footsteps of Pericles and St. Paul, of Miltiades and Plutarch.

Egypt, China, India have even older civilisations, but who would go to them rather than to Athens to study the development of the drama, of plastic art and philosophic thought? These countries have a claim to the attention of some, but Greece has a *universal* claim. Which of us who knows something of Pindar, Aeschylus, Euripides, Aristophanes, Plato, Herodotus, Thucydides, Demosthenes would consent to part with this Κτῆμα ἐς ἀεί for a minute knowledge of the Book of the Dead, the Confucian Canon or the Mahabhárata?

Light is thrown on every problem of modern politics by the study of the Polis such as Aristotle left us—would that we had his writings entire!—no age can afford to neglect the thought of Plato expressed in language which becomes more poetic the higher it soars, the grand oratorical flights of Demosthenes, the combined majesty and simplicity of Homer. So long as men's ideals are summed up in the Good, the Beautiful, the True, they must go back to Hellas.

The Christian religion itself, though it owed its essence to Hebrew, could only be transmitted to all men through the medium of Greek language and thought. To a Christian it is a matter of supreme importance that the record of Our Lord's life and the letters of His Apostles come to us in the Greek tongue. That there were at first Aramaic Gospels is possible, perhaps probable; but they only attained world-wide circulation by being recast in Greek. It is hard to say by which we are most thrilled, by St. Mark's Gospel written in what was then the *lingua franca* of a vast area or by such a literary production as the Epistle to the Hebrews. The strongest argument for learning Greek is that it enables him who has done so to penetrate ever more deeply into the meaning of the divine oracles.

G. C. RICHARDS.

THE LITURGY IN A CATHEDRAL

(By kind permission of the "Guardian.")

I am glad to-day that my calling has demanded a restriction of my Sunday worship to an early celebration of the Holy Communion in a cathedral city, for in a peculiarly vivid manner I have been made aware of two things, which rightly understood are but one: I have *shared in* the celebration of the Divine Liturgy, and I have been specially aware that I have been no mere individual but have been sharing the worship with a body, with numbers of my brothers and sisters and, no doubt, with a cloud of witnesses.

Over glacier-like roads and across the still moonlit cathedral green, I made my way very early, needing my torch only when I came within the deep shadow cast by the vast building and as I groped my way up the lightless aisle. In the far distance of a transept two tapers flickered on a chapel altar, and two friendly standard candlesticks shed grateful points of light

over the heads of kneeling figures—it may have been a score or a hundred, the light was too dim to judge, but it made me aware of a companionship in a common aim.

In a moment a little procession emerged from the darkness, a verger (vergers know their way about cathedrals like mice), a server in billowing surplice and bearing the book, and the priest in a grave chasuble, carrying the vessels. Soon the liturgy began, the white-haired priest reading clearly and beautifully, with neither haste nor delay.

I noticed that in place of the Commandments, now so generally omitted, there came the dialogue, " Lord, have mercy ; *Christ, have mercy* ; Lord, have mercy ", and already I found that my worshipping companions seemed ready to join in the response with firmness and decision—no murmur, or holding back. It was a fervent cry, and I felt we all had one quest.

Kindly, I thought, the server quietly moved one of the altar lights a little nearer the cushion to enable the white-haired priest to read the better, and there followed the familiar sequence of Collect, Epistle, and Gospel—the Gospel, I remember, was about another gathering of people, at another feast, when the Lord turned simple water into merry wine.

Immediately the Gospel was ended, the priest began " I believe in one God", and, as immediately, I realized again my companionship with the unseen numbers around me. Again firm voices spoke out gladly, and in the dimness of that cathedral it seemed that we all delighted to proclaim aloud that noble symbol of our faith, and I remembered that the dark days are upon us when we shall need to profess the articles of that faith more energetically, even passionately. It will be the Christ of the Creed, as Miss Dorothy L. Sayers has insisted, or a world of chaos.

Quietly the verger presented the alms at the chapel step, and, after they had been set on the altar, bread and wine were set there also, and the priest rinsed his fingers—curiously, as I thought ; I had believed that finger-rinsing was to ensure a scrupulous cleanliness immediately before the priest handled the wafers in taking them on to the patten.

Now we were a silent body, led by the priest, praying for the whole state of Christ's Church, with the familiar words but including, as now we are allowed, the pregnant phrase " We beseech thee also to lead all nations in the way of righteousness and peace", and finally commending all servants departed to God's gracious keeping, and praising Him for His saints.

Along the well-known lines the liturgy proceeded—Invitation, Confession, Absolution, Comfortable Words, and then the priest turned, knelt, and began " We do not presume . . . ". At once I recognized, of course, that the Alternative Rite of 1928 was being followed ; and at once, how grateful one is to find that things of a like nature have been set together in an ordered whole instead of being distributed, as it were, haphazard. How clearly, as soon as one hears it, does one realize that inevitably the Prayer of Humble Access grows directly out of the penitential group just mentioned. It is indeed the perfect prelude to the great Eucharistic Prayer which follows.

The preparation past, *Sursum corda* straightway lifts us into the heavenly places, and again I noticed with what energy all my unseen companions joined in the cry " Holy, holy, holy . . .", and, continuing in the heavenlies, the priest immediately took up the Consecration with the thrilling opening, " All glory be to thee Almighty God our heavenly Father, who of thy tender mercy . . .", and the recital of God's marvellous works in redeeming fallen man. Thence with a fine sweep the Consecration developed, without interruption, through Oblation, to its rightful climax in the Lord's Prayer. True, this new form has added two sentences to that of the older rite of 1662, but what sentences ! :

" Wherefore, O Lord and heavenly Father, we thy humble servants, having in remembrance the precious death and passion of thy dear Son, his mighty resurrection and glorious ascension, according to his holy institution, do celebrate and set forth before thy Divine Majesty with these thy holy gifts, the memorial which he hath willed us to make, rendering unto thee most hearty thanks for the innumerable benefits which he hath procured us."

and :

" Hear us, O merciful Father, we most humbly beseech thee, and with thy Holy and Life-giving Spirit vouchsafe to bless and sanctify both us and these thy gifts of Bread and Wine, that they may be unto us the

Body and Blood of thy Son, our Saviour Jesus Christ, to the end that we, receiving the same, may be strengthened and refreshed both in body and soul."

Even these have a familiar ring: but how they brace into a developed argument, a whole, or, as it were, an architectural construction, the separated fragments which, noble in themselves, lie prone and disordered in the 1662 rite! It was impossible not to be carried along on this generous sweep, and it was a profound *Amen* which brought it to its climax.

The rest of this act of worship needs no description, unless perhaps to note the fervour of the closing *Gloria in excelsis*; but as I came away I pondered my experience. Only recently I had been reading some of the late Dr. Frere's newly-published essays, and I called to mind his triumphant joy in that great Eucharistic Prayer of 1928, and his faith in its power to unify, for is it not modelled closely on what has been discovered to be the classical pattern of Eucharistic Prayer? In this, it avoids the excesses of East and West alike, and pierces behind the controversies which have rent Christendom in twain. It is in the best sense catholic, it is cast in a curiously familiar Anglican mould, it is not concerned to express any theory about a moment of consecration; the prayer as a whole consecrates.

Looking back, I wondered, with these things in mind, why the white-haired priest had paused for a moment after the narrative of our Lord's institution, and made a bow as though then a climax had been reached. Surely, it is one of the joys of the prayer that there is no "moment" in it; it is timeless, a whole, a sweeping grandeur, and its crown is set at its completion.

But I had joined in the liturgy to-day in no ordinary way, I was deeply thankful for my experience, and I shall pray for the day when the joy and splendour of our alternative Rite of 1928 becomes more commonly shared by my Anglican brothers and sisters. QUESTATOR.

INTERCESSIONS AT THE EUCHARIST.

The manner of dealing with special intercessions is not always very satisfactory, and these intercessions are especially important in this time of war. It is essential that they should be used at the right point in the service. The position after the Collect of the day does not seem very appropriate, though a single intercessory collect is probably not out of place. The position immediately before the Blessing is surely too late in the service for the main intercession, though a single collect again might appropriately come here. It is very usual to give notice of the intercessions to be used with the other notices before the sermon, or even just before the Prayer for the Church. But no opportunity is given here for the congregation as such to join in these intercessions. Is not the best remedy to be found in the more general revival of the use of the Bidding Prayer before the sermon, followed by the Lord's Prayer said by all?

If this is done it is most convenient if the congregation stands instead of kneeling. It is too often forgotten or not realised that standing is just as appropriate as kneeling for prayer, so much so that the priest sometimes kneels for prayer in the pulpit, a place which of all others is least adapted for the purpose, and the result is sometimes rather grotesque.

The following is suggested as a short form of Bidding Prayer, based on that set forth in Canon 55 of 1604.

"Ye shall pray for Christ's Holy Catholic Church, dispersed throughout the whole world, and especially for the Church of England.

And herein I require you especially to pray for the King's most excellent Majesty, for the ministers of God's holy Word and Sacraments; for the King's ministers, and all who are in authority, and for the whole Commons of the Realm."

(Here should follow the special intercessions).

"Finally let us praise God for all those which are departed out of this life in the faith of Christ, and pray that we may be made partakers with them of the glorious Resurrection in the life everlasting.

Our Father."

E. G. P. WYATT.

BOOKS RECEIVED.

"THE SOUL OF CZECHOSLOVAKIA," A. S. Duncan-Jones. [Herbert Barber, 6d.]

"THE CATHOLIC CHURCH AND INTERNATIONAL ORDER," A. C. F. Beales. [Penguin Special, 6d.]

"CHALLENGE TO THE CHURCHES. RELIGION AND DEMOCRACY." John Macmurray. [Kegan Paul, 1/-.]

"DIOCESAN CHRONICLE," Missionary District, Philippine Islands.

"SPANISH STEPS," Paul McSquire. [Catholic Book Club (May).]

"THE LAST MAN," Alfred Noyes. [Catholic Book Club (June).]

CORRESPONDENCE.

"BECAUSE THERE IS NONE OTHER, &C."

SIR,—Is not the explanation of this response in Psalm xliv. 7, 8? "For I will not trust in my bow: it is not my sword that shall help me. But it is Thou that savest us from our enemies and puttest them to confusion that hate us."

The connection between versicle and response is not clear at first sight. The thought and its expression are elliptic, and the full expression would run something like this:—

"O Lord, give us (victory and so) peace.

But if success is to crown our arms, let us remember that it is not weapons alone that will secure victory, but only trust in God as our leader."

A. N. CLAYE.

Row of Trees, Alderley Edge, Manchester.

THE ALMUCE.

SIR,—One of the drawbacks of a Quarterly is that, when an interesting article appears that you wish to comment on, you feel you have three months to do it in, and, just as you are thinking of setting to work, the next, number arrives, and you find you have missed the bus!

That is my apology for reverting only now to Mr. Truman's most important contribution in last Winter's issue, and, if I disagree in small details, I hope he will understand how heartily I support him in the main thesis. This will be evident when I explain that I have twice tried my best (under two Bishops and two Provosts) to get the grey fur almuce adopted in the Cathedral where I have had the honorary post of ceremoniarius, but have failed completely. The last occasion was in 1936, but the Chapter prefers to have the Bishop's Arms (complete with mitre) embroidered on their tippets. This is not only without ecclesiastical authority, but is also completely wrong heraldically, as no individual but the bishop himself has the right to use the Arms of the See, and there is a fundamental difference between "See" and "Diocese" which some seem unable to appreciate.

I quote here what I wrote for consideration at the time mentioned, and cannot see why the earlier scarf-like shape of the garment should not be worn over the University hood in the same way as the tippet, which also had a separate origin. I wore one of black fur with mine years ago, when I was a Nobleman's Chaplain, and found it both convenient and seemly. If this combination is condemned, it will make its introduction much more difficult, for not only would doctors dislike discarding their hoods, but it would be argued (as with the chasuble) that Canon 58, in *ordering* graduates to wear their hoods, over-rides the Ornaments Rubric which orders almuces for the dignified clergy.

THE GREY ALMUCE.

"It is not generally realized that the grey almuce was actually worn for at least the first thirteen years of Queen Elizabeth's reign, as there is documentary evidence of its use as late as 1571. (I might have made this stronger, as the vestment seems to have survived until 1581—R.F.B.) Its authority is that of the Ornaments Rubric, and there has never been any judicial decision against it, as was the case with the chasuble. It is, therefore, open to any Dean, Provost, Archdeacon, or Canon (whether Residentiary, Prebendary, or Honorary) to adopt it in quire in place of the black scarf, and some would say it is obligatory upon them; but it would, of course, be far preferable for the Chapter as a whole to agree to wear it, as at Liverpool and Lincoln.

The earlier form of the garment was scarf-like, and in this form it can be worn over the University hood, but the later form with cape and rudimentary hood attached is very dignified, and might well be used by those Canons who happen to be non-graduates. Strictly, the material should be of squirrel lined with minever, but, as this is expensive, a substitute might legitimately be used, and rabbit-skin would no doubt be satisfactory, the lining being like the fur of a B.A. hood.

The ancient practice was to carry it on the arm in hot weather, and place it on the stalls in some convenient place in quire; but, if this is not approved, an alternative would be to drop it during a fixed period, e.g., Trinity to Michaelmas, and wear the silk scarf instead.

Seeing that there are two effigies of ancient Canons of All Saints' wearing the almuce still in the Cathedral, it seems more than ever desirable to adopt the vestment at the Constitution of the new Chapter on 23rd June. The recumbent effigy has the better pattern, and although some of the Church tailors profess to make the garment, their pattern would be sure to be degraded, and the only really safe place to deal with is the Warham Guild. Some Cathedral Chapters seem to have adopted fancy garments of their own designing, which are not real almuces. This is much to be deprecated, as the only pattern we have a right to recommend is that in use in the second year of Edward VI's reign and earlier.

N.B.—This garment would not be worn by a bishop *with his chimere*, but if he liked to appear in rochet, hood, and almuce, *without* chimere, he might well do so."

Where I join issue with Mr. Truman is in his assumption that Chapters may fix the material and colour of their almuces. They may have done so in the Middle Ages for their *Minor* Canons (though the bishops seem to have stepped in to regulate this), but any such right of Chapter or Bishop has now been *completely superseded* by the higher authority of the whole National Church in the Ornaments Rubric, which binds even the Archbishop of Canterbury. There seems no trace of anything but grey fur for the higher grades by the time of 2 Edward VI. Indeed the original almuce of black seems to have been superseded by grey fur for those of the first rank as early as the 14th century; this took place at Salisbury in 1319, not by decree of the Chapter, but by *Royal permission*.

I dispute the claim of any Chapter to design a garment for themselves, or of an individual bishop to prescribe one—they can rightly *agree to obey the Rubric* by adopting the almuce of grey fur, and a bishop can call upon them to do so (indeed, I maintain that in strictness this is his duty), but that and *that only*.

Endless confusion always arises (as members of the Anglican Society will agree) from disregard of legitimate authority, and so we have all those curious varieties that Mr. Truman lists—lined with scarlet silk at St. Endellion's, black cloth and no tails at Southwell (are not the tails the very essence of the almuce ?), pale blue silk at Truro, lined with sandstone red at Liverpool—and (I can add) a furred tippet or scarf (*not* an almuce) of blue silk at Sheffield, worn fur outwards.

It is with fear and trembling that I dare to criticize the learned Bishop Frere, but to copy Malines is a false principle, and we all know how the Roman Church has corrupted its garments. I also dare to challenge the assumption that blue is the colour of our Lady. It can be easily shewn that it is not her *liturgical* colour, but I believe the association of her *garments* with blue to be based upon, and subsequent to, the invention of the title "Queen of Heaven." It is not long since a mediaeval image of the Virgin was dug up with its original colours clearly shewn, and there was *no blue*, but red and green!

As to Canon d'Arcy's theory, it has no confirmation, as Mr. Truman says. I go further and believe it is an entirely false piece of guesswork. The origin of the tippet *can* be traced, and has nothing to do with the cloth cope. It was a strip *wound round the head*, and afterwards allowed to fall over the shoulders. The whole matter was carefully gone into more than thirty years ago by various writers—notably Mr. E. G. Cuthbert Atchley, and Father Robinson, S.S.J.E.—and there seems no reasonable doubt upon it.

And may I beg Mr. Truman not to perpetuate the misuse of the word "cowl"? It really means the full habit of a monk, and not his hood. The latter became looked upon as characteristic, and so the word for the whole was misapplied to its appendage, and thence taken by the building trade to describe their revolving chimney pots! But it would be as accurate to call a University hood a cassock or gown!

R. F. Borough, F.S.A.

THE ANGLICAN SOCIETY.

Balance Sheet, Year ended Dec. 31 1940, showing Year's Working.

Receipts (A) Normal.

	£ s. d.	£ s. d.
Subscriptions and Donations	47 1 3	
Cheque, American Branch	10 13 9	
		57 15 0

(B) Abnormal.

Donation from Gen. Sec.	6 5 0	
Arrears, London Branch	7 9 6	
		13 4 6
Deficit on year's working		60 6 8
		£131 16 2

Expenditure (A) Normal.

	£ s. d.	£ s. d.
Hon. Treasurer	1 0 0	
General Secretary ...	2 10 4	
Hon. Editor	1 1 5	
		4 11 9
"English Catholic," 4 issues		65 10 9
		£70 2 6

(B) Abnormal.

"English Catholic," one issue	16 1 2*	
Reprint leaflet	4 6 6	
Reprint Dr. Moss's pamphlet	10 1 0	
Honorarium	31 5 0	
		61 13 8
		£131 16 2

* Omitted from Balance Sheet for previous year.

I have examined the books and papers in connection with these accounts, and find them to be correct.

Chas. Simmonds.

July 8th, 1941.

It will be noted that the "normal deficit" (see report of Annual Meeting) is £12 7s. 6d.

The above A/c. merely shows the year's working, but does not indicate Balance in Hand. It is computed that at the end of this year (Dec. 31st, 1941) the Balance in Hand will be approximately £5.

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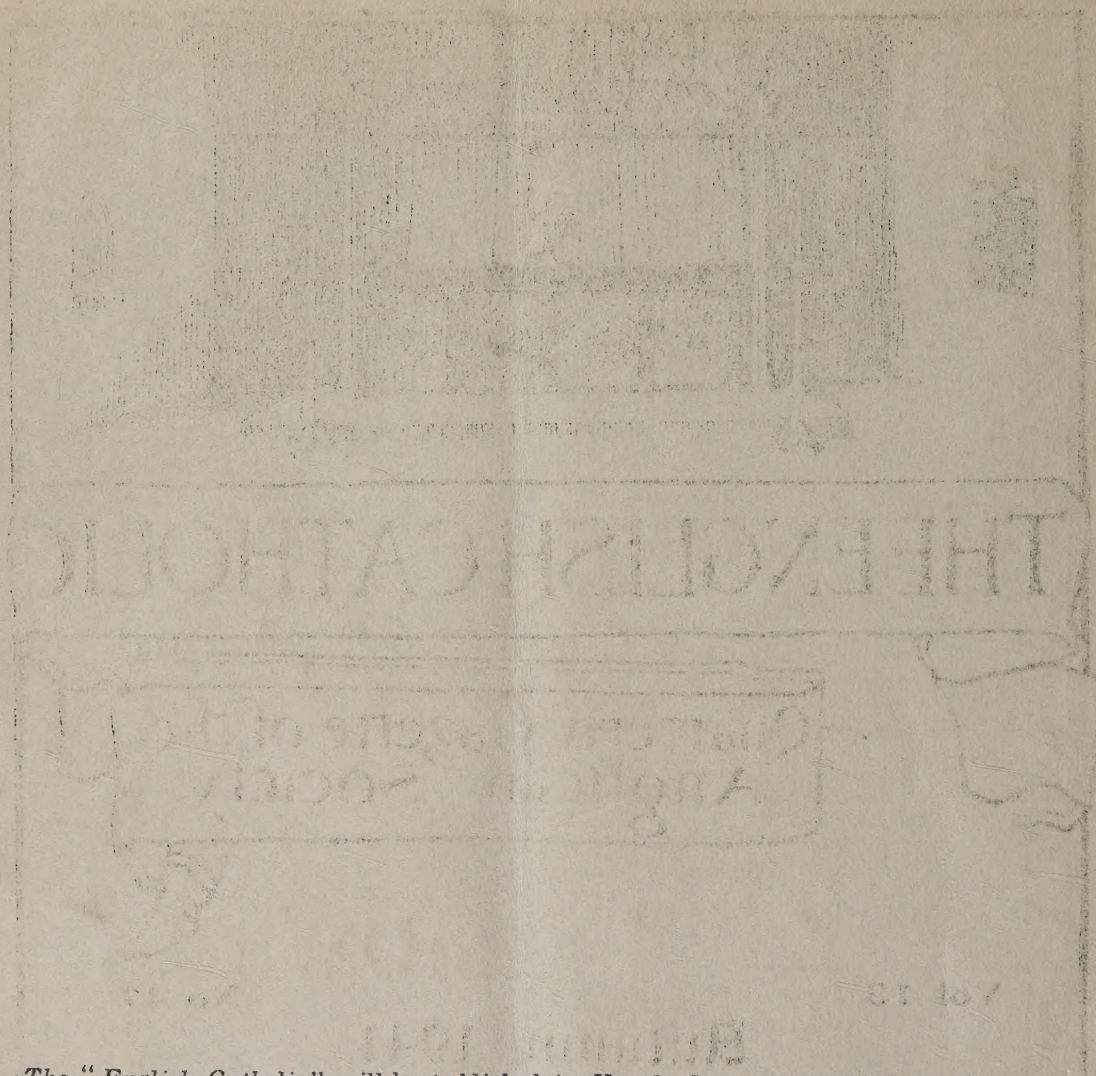

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